THE

AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

VOL. I.—NO. 19. ONEIDA, N. Y., AUGUST 3, 1876. $2.00 per year in Advance. Single copies Five Cents.

AMERICAN SOCIALIST.
(PUBLISHED WEEKLY.)

JOHN HUMPHREY NOYES, . . *Editor.*
WILLIAM A. HINDS, . *Associate Editor.*
F. WAYLAND-SMITH, . *Business Manager.*

Communications of special importance should be sent to the Editor at Wallingford, Conn.

Ordinary correspondence not relating to business matters, may be addressed to the Associate Editor at Oneida, N. Y.

All subscriptions, advertisements and business letters should be addressed to the Business Manager at Oneida, N. Y.

TERMS:

Subscription price (postage included), $2.00 per annum, always in advance.

Club Rate: Ten copies, one year, $17.50.

Subscribers are specially requested to plainly write their names and their post-office address, including the town, county and State.

TO ADVERTISERS.

The AMERICAN SOCIALIST will admit to its columns such unexceptionable advertisements as offer. It is our purpose to discriminate severely, and accept nothing which misrepresents or is calculated to mislead the public. The advertising which pays best in the long run, for all parties, is that which is perfectly truthful. In this particular we shall endeavor to work in the interest of our readers. We shall in no case include an editorial notice as part of an advertising contract. If we make any editorial mention of things advertised, it will be of our own free will.

Advertising Rate: Single insertion, ten cents per line, Nonpareil scale; eight words averaging a line. Twelve lines make an inch. Reduction for subsequent insertions. No charge less than fifty cents.

MUTUAL CRITICISM.

IV.

HOW TO GIVE CRITICISM.

As pure oxygen is destructive, but oxygen combined with nitrogen is the very breath of life, so criticism must be combined with love to be wholesome and healing. Or we may compare criticism to machinery which needs to be carefully oiled in order to be safe. Without the lubrication of love, criticism works more mischief and distress than it does good. Society should be *knit together* in love before the strain of criticism is put on.

As individuals, we must love before we criticise. Christ was qualified to be the *judge* of this world, by the love he showed in laying down his life for it. Criticism, bathed in love, wounds but to heal. Bathed in personal feelings it leaves in the wound poison. There is great sensibility in most persons to criticism. The nerves of egotism are wonderfully delicate, and cringe at the slightest touch; and it requires wisdom to criticise faithfully, and yet avoid unnecessary irritation.

There must not only be love, but *respect*—such a recognition of the divine birthright of man as will make us fear to be oppressive or lord it over any one. Whatever a person's faults are, if he is a believer Christ is in him; and there is a sense in which it may be said, "Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth?" Criticism should carry no savor of condemnation. There should be discrimination between the spirit that is on a person, or his superficial character, and his heart, where Christ is. The object of criticism is only to destroy the husk, which conceals his inward goodness.

A third qualification is sincerity, or simplicity, which comes right to the point without too much "going round." The plainest course gives most satisfaction to all parties.

Our hearts should be in a soft, genial state toward those we criticise, and at the same time we should be sincere and tell the plain truth without fear of offending. Sometimes persons criticise in a superficial way, carefully mixing so much praise and extenuation with their blame as not to seriously disturb self-complacency. This is ineffective, and is done with an eye to favor and not to pleasing the Truth. An overbearing spirit in criticism is equally ineffective. *Patience* is an important qualification in a critic. We are instructed to "exhort, reprove, rebuke, *with all long-suffering* and doctrine." *Love* should be established between the parties—fervent charity which thinketh no evil, and yet is wide awake where there is any chance to help another improve. Again, "If a brother be overtaken in a fault, ye which are spiritual restore such a one in the spirit of *meekness*." Meekness is the spirit in which we want persons to receive criticism; and we must give it in the same spirit that it is desirable to provoke on the other side. Combativeness will provoke resistance; a censorious spirit will provoke retaliation; a proud spirit will provoke self-justification; and so on.

These gentle qualities of patience, meekness and charity, do not exclude a just indignation against wrong. Vehemence of spirit and a godly anger are often necessary to give execution to the shaft of criticism. Paul instructs Titus to rebuke the obtuseness of the Cretians, "*sharply*."

Wisdom as to the time and circumstances is necessary. In some cases private criticism is preferable; in others open rebuke "before all." In general it is best to wait until criticism is cordially invited. Constant chafing against a person's faults is unprofitable; it produces either indifference or fear in the persons, and is injurious to our own health of spirit. Sometimes people criticise those around them merely or chiefly because they are personally annoyed by the faults they complain of; but the true motive is to edify the body of Christ.

We should not let evil around us *compel* us to criticise it, and so do it reluctantly, or in moments of excitement; but should do the work freely and of our own choice, in a calm, believing spirit.

The feeling is very natural that we have no right to criticise an evil that we see in others unless we are free from it ourselves; and even when unrestricted criticism is invited, there is sometimes a holding back on this account. But this is wrong. No such feeling should hinder a person from being honest. If he sees something to criticise in another, the consciousness of having the same infirmity is no reason why he should not speak the truth.

Then, reciprocally, a person should not throw off criticism because the individual who gives it may also be faulty on the same point. If an evil is in us, no matter how many others have the same evil, we are bound to be saved from it, and we should avail ourselves of all the truth that can be said about it. Let every one stand by himself; let there be no answering again—no saying, "This is as applicable to some one else as to me, and therefore I will not receive it." When others are criticised, speak freely and earnestly, without any self-reference. Look simply at the evil under criticism and demolish it.

What we should aim at is to let the spirit of Truth have fair play. Surely the spirit of Truth may lead us to criticise others when we are not entirely free from the faults that we criticise. If we are troubled with any particular infirmity, that may be a reason why we should show it no favor in others, but stimulate ourselves to sharp criticism of it wherever we find it. In that way we may help ourselves to get rid of it. We need not allow the idea for a moment that it is hypocrisy to criticise others for faults that we have ourselves. The truth of a criticism does not necessarily imply that the critic is faultless. The truth is not at all dependent on our personal position in reference to it. Let every one assume that he is on the side of the spirit of Truth, and determine to give it all the facilities he can.

It is plain, if I have a mote in my eye, and you have one in yours, that I can see to get yours out better than I can to get out my own, and *vice versa*. Each can help the other. To have a *beam* in my eye is another thing. If I have a great thing in my eye that stops my sight altogether, I must first pull that out, before I can see to cast the mote out of my brother's eye. When persons are in total darkness they are not in a condition to criticise. But this is not to be assumed at all respecting those who have accepted Christ. The light is shining in their hearts, and mutual criticism is taking the advantage of each other's sight to pull out motes. Criticism should not be considered a personal matter, but a general operation to help one another. Simply let the truth have free course.

We may criticise faithfully and severely, and yet not *effectually*—not so as to "tell"—for want of wisdom to hit the center of the fault. We must discriminate in the *manner* of criticism in different cases. In the case of a person who is not really in a progressive state—who has no genuine ambition for improvement—with a view to get him in motion, wake him up, and start him on the track, it may be good to say the worst that can be said, and make his faults as odious as the truth will bear, so that he will hate himself if possible. But when a person has a genuine eagerness for improvement, and what he wants is, not to be put in motion, but to be shown where to move, criticism properly takes a different form. A person in that state, wide awake and sincere in general, does not need very much to be told what his deficiencies are; he is as likely to know them as any one, and perhaps more so. Your way to help him is not to urge him to vain endeavors and impossible attempts by a flood of aimless criticism, but if possible to show him the next step in faith that is before him—the very thing that he can do to improve, without any impossible heroism. Where a person knows his own deficiencies, and is determined to improve in every respect as fast as he can, he does not want the discovery of many faults so much as a clear discovery of *the* fault that it is in order for him to attend to now, and specific instruction what to do. If you have wisdom to show him some simple step that he can take in reference to the fault which next demands attention, you will do him more good than by ever so much general animadversion upon his character.

So far as the detection and criticism of evil is subservient to charity it is good; but if we contemplate evil with personal feelings, and with the spirit of bitter censure, we add evil to evil—we torment ourselves, and cause the offense to abound so far as our spirit of condemnation works in the accused.

Let it always be remembered that the object of criticism is not that the critics may unload themselves of grudges, but to help the person criticised—to tell him the truth in a good spirit—to improve his religions experience—to bring him nearer to God—to give him a new enjoyment of life.

It is one sign that we have given criticism in a right spirit, if we feel good-natured toward the person afterwards, and it does not disturb the social flow between us.

GENIUS FOR EVERY BODY.

The world has a sharp eye for all business which shows its energy in the cent per cent. skurry and chase after money. Yet there are some things which, from a financial outlook, are only fanciful, chimerical, unprofitable, while in fact they have condensed within them the best elements of life and power.

The world professes to highly appreciate genius, and readily distinguishes its different orders and glories. Communism, or, rather, the gospel of Jesus Christ draws the world's attention to a new kind, better than all others. This new kind is sometimes called the afflatus of Communism. All genius, literary, mechanical, philosophic, or other, has been more or less flatteringly ascribed to divine favor, and it was anciently referred to the indwelling, or superintendency over the individual soul, of some higher power or spirit, known as a demon, good or evil. But apart from modern flattery and ancient superstition, a true understanding, built upon the revelation of God in the Scriptures, teaches us that a successful Communist must possess a true heavenly afflatus. The human experience of a century, reinforces the Bible principle that unless the Christ-spirit controls a Communistic endeavor, it will certainly fail.

The genius for association is a divine gift; it is the Christian mind: love to God and our neighbor. This mind is something distinctive, peculiar, radically unlike every other mind, and nothing can be substituted for it in Community operations; no other element has its virtues and capacities. This element finds its natural exponent in true Communism; wherefore it is not wise for any one or more persons to encourage and fill their hearts with hopes of Communistic prosperity, when, by failure to understand, or neglect to secure this afflatus, they are sowing for their own reaping only the seeds of disappointment and sorrow.

No more than any other of the divine gifts does the Communistic afflatus come down from heaven as does the snow which in a winter's night gives the earth a new face. We have been taught by the history of those honored in the world for their possession of genius, that it is only another word for toil under peculiar advantages. So we may say of Communistic genius, it is something to be wrought out; pains and labor have their function in its inception and development. A natural genius may be undeveloped, or become dissipated, and without the patient, earnest use of the right means there will be no beginning to, nor continued development of, the genius of Communism in the individual, nor in any association of individuals.

It were only wise for those contemplating Communism, to study its large and full proportions and divine relations. It were good for them to know what Communism is before committing their "lives, fortunes and sacred honor" to it, or in other words, according to its Founder to 'sit down first and count the cost.' Its superficial attractions are great, and for that reason men's minds are apt to be quickly dazzled and dazed by them, and second sober thoughts find no room for play and practice, till the time for repentance in the midst of wreck and loss, spreads out its long, wearisome length and breadth. No man seeks failure, but multitudes unwittingly court disaster. Therefore this word of loving and sympathetic caution is sent forth, hoping it will be a word fitly spoken to those whose desire and zeal brings them near to the hearts of all who are in the practice and enjoyment of a Communism which has justified the principles on which it is founded by the success of the past and the brighter promises of the future. Out of such an experience and history this cry goes forth urging the eager company now pressing toward a better life, to make sure of the divine genius of Communism, and to rely upon it for success.

The Christ-spirit is eminently the unselfish spirit. Christ's prayer, even under the shadows which darkened the last hours as he approached Calvary, was, "as thou, Father, in me, and I in thee, that they also may be in us; that the world may believe thou didst send me. And the glory which thou hast given to me, I have given to them that they may be one, as we are one. I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, *and lovedst them as thou lovedst me.*" Any Communism which is not so sustained, which is without the Christ-spirit, is only selfish, worldly, greedy, egotistical, and is necessarily fruitful of evil. What is in man will surely show itself under the circumstances which arise in Communistic life, and the germs of evil, like the seeds of weeds in a hot-bed, will be the earliest to appear, and have the sturdiest growth. Communism based upon the common sentiment and principles of human nature is a solecism, a gross absurdity, the fancy of inexperienced minds and a baseless imagery; the attempts to carry out such a Communism were either futile hypocrisy or brainless fraud. The world as it is, is the harvest of mere human endeavor, or human endeavor in the ascendency. Let any one disposed to deny this assertion—so plainly, squarely made—bring it to trial before the court of his own judgment, and let him gather all the testimony in point from the histories of Socialism. The verdict will uphold the principle now claimed. If this be the fact it gives the true starting point, the only place of departure for all who are intent upon the socialistic voyage. No one, then, can well be content to engage in any form of Socialism without first having assurance of the guidance or tutelage of the genius, afflatus, or divine power, unless he engages in it for a selfish or other ulterior motive. Selfishness and competism are convertible terms, therefore selfishness has as little place in Communism as has competism.

The purpose of what is here said is not to discourage any one, but to encourage and embolden, and point to the road to perfect success in Communism. Though poetical or mechanical genius may be a rare production among men, the genius of Communism ought to be universal. The world can get along, or, at least, it has hitherto existed, with an occasional Shakspeare, Bacon, Napoleon, Dickens; but it needs to be full of those possessing the genius of Communism. And what is a great deal more, the Lord of all purposes that the divine will shall be done on earth as it is done in heaven. He has put his own hand to the plow, and he will not look back; he has taught all men to pray "thy kingdom come," and he himself has prayed it; and he who has once and forever taken the devil captive, will deliver his human prisoners held under the bonds of selfishness, however strongly they have been forged, and even though they have been so long worn that the captives' flesh has grown around the fetters.

The gospel of Christ shows us that not only does mankind need the genius of Communism but that Christ desires to pour it into human hearts. We are commanded to ask for it (love), and assured that Christ stands at our heart's door knocking for admission—that we shall receive whatsoever we ask of the Father in Christ's name—that our fellowship, (partnership, *Communism*), is with the Father and Christ—that we shall receive in answer to our prayers "above all that we ask or think."

Men may be mad against the religion of Christ, while as professed Communists they are endeavoring to realize the blessings which Christ came to give the world in Communism. Such would do well to read the history of that Saul who on the journey he took from Jerusalem to Damascus some centuries ago, then learned that "it is hard to kick against the pricks." We all who are surely expecting an enlarged Socialism, ought to get ready for it. And in planning this preparation we ought carefully to arrange to make a fair start at the beginning of the way. We need to get the spirit before we can wear the crown of Communism.

There may be opportunity for patience to exhibit her perfect work in the struggles of Communism over the world-spirit of competism. Yet knowing love's resources, its Captain and his strength, we are fully pursuaded that its full growth and development are certain, but whether in our day or another is not now evident. It is ours to be faithful to the principles and power given us, faithful to Christ, as though we expected the spread and triumph of Communism to come at once. We need to realize that we are engaged in the business of men, not a child's undertaking, that this is not for sport or a holiday entertainment; that we are not pursuing a mere intellectual game, or metaphysical speculation; but engaged in conjunction with Christ to bring his kingdom over the whole world. Let us make a heart and soul business of it.

J. H. B.

NURSING THE SICK.

II.

The advantages of Communism in furnishing means and conveniences for taking care of the sick, the young and the aged, are those which wealth can every-where command. It is simply coöperation in its highest development. The increased facilities for doing business which coöperation will always furnish where there is agreement and harmony, Communism supplies in every department. Not only is a Community family supplied with improved implements and machinery for carrying on agricultural and horticultural operations, steam laundries, and patent cooking ranges, but all the modern contrivances for making a sick-bed comfortable, and the air of a sick-room pure and wholesome. In the matters of hygiene and sanitary advantages, ventilation, sewerage, etc., the civilization and intelligence which practical Communism stimulates, instinctively seek the true health-conditions for persons of all classes and ages and conditions. This is an important point, and should be understood. It is not the increased wealth alone that enables Communities to surround themselves with such conveniences; but wealth combined with a love of improvement and a moral responsibility for their expenditures and investments. Extravagance in all directions is discountenanced; but any means or measures by which good health can be secured, any means by which the sick are more rapidly cured of their diseases, are adopted as fast as is compatible with other necessities. This is the way Communism works as we understand it. We do not rely upon external means alone but so far as they go we use them freely and urge others to do the same.

In this connection we would call attention to the good work done by the Wallingford Community in introducing to the public a cheap Turkish Bath. Starting one for their own family use, they finally built a large one for the public, and at a reduced price which allowed every one to patronize it, invited the fever-stricken population of the Quinnipiac Valley to call and be cured. And not only to be cured, but to see how easy it was to introduce a Turkish Bath into every family at a slight cost. Thus Communism not only cures its own fever patients, but shows the world at large how to meet and overcome the Fever and Ague.

In the matter of pure water alone Communities offer advantages superior to those in any ordinary private family, and superior to those found in many of the houses of the wealthy. But very few are aware of the importance of securing pure drinking water for the sick and for young children. And a still less number are able to incur the necessary expense.

Pure air, pure water, cleanliness and wholesome, nutricious food are the external means by which Communities fight disease. These means are not difficult to obtain under almost any system of coöperation and organization. But in the single families of the "working class" these means are almost entirely beyond their reach. Men and women who work at manual labor from ten to twelve hours a day to gain their daily bread have but little time to attend to more than the barest necessities of life. If they "get a living" they are quite satisfied to forego the refinements of hygiene and the demands of modern sanitary science. Hence so much reliance upon medicine in cases of sickness. Diseases which cripple their strength and cut off their little ones are only too often the direct result of the unhygienic conditions with which they are surrounded.

But as they can not change their conditions their only

resource is to rely upon drugs and medical treatment. I once heard a professor of medicine in one of our large cities say that "the greatest foe to medicine and to the success of medical treatment is the unhealthy conditions which surround the common people. That he expected very little from *any* medical treatment so long as hygienic conditions are so neglected." It is under such convictions that medical men generally see and acknowledge the fact that in Communities, living in the country, and under an intelligent system of hygiene, little or no medicine is required in treating the sick.

Said a doctor to me after inspecting the system of ventilation, sewerage, earth-closets, water supply, etc., in use by the Oneida Community, "The wonder to me is that the Community folks are ever sick at all. A doctor would starve here if he relied upon his practice for a living. I can readily understand why so little medicine is used. Where people are surrounded by dirt in their houses and outside, where they take no precautions in regard to their food and drinking water, where they have not the means nor the intelligence to ventilate their houses and sick rooms, they *must* use medicines. Here they are not needed, and the people are a great deal better off without them." Another M. D. remarked while looking down on the lawn from the Community "tower," "Why the very atmosphere of such a place as this, ought to cure a sick man right away. I should expect to get well, if I were sick, the minute I set foot inside these premises."

Perhaps we shall have something to say hereafter upon the *internal* means for treating the sick, which is considered more important by the Community than mere sanitary conditions and laws of hygiene.

G. E. C.

THE PROBLEM OF THE TIMES.

[*From the Boston Transcript, July* 19.]

A most fruitful as well as perplexing theme is presented to the students of political economy in these times of an unprecedented collapse in business affairs and the suspension of many of the industries of the world, with the enforced idleness of large numbers of persons who wish for employment, or can obtain it only without the recompense of living wages. The problem, in the combination of the elements which it offers for examination, is a novel one. It has never yet been encountered by the civilized world. It has not been anticipated, even theoretically, by writers on the science of political economy, by Adam Smith, Bentham, Say, or Mill, and it comes to us under different phases from those which it presented to Malthus.

All the shrewd wisdom of the maxims of Poor Richard's Almanac, and all our current doctrines of thrift as the reward of steady industrious occupation, seem to be set at naught by the experience of the long period of stagnation through which we have been passing, and out of which as yet we do not clearly see the way of deliverance. It had passed into the accepted conventional belief of men, as ratified by experience indorsed by the covenant of Providence, that those who were willing to work faithfully and steadily in a sphere suited to their capacities should always be sure of a reward in a fair competence, sufficient at least for the frugal maintenance of themselves and of those dependent upon them. There are many all around us, perhaps millions now over the civilized world, who are ready to challenge all the maxims which proceed upon the assured evidence of that belief. Now it is for the masters and adepts in economical science either to vindicate the full truth of the maxims, in spite of all the appearance which makes against it, or to show how and where qualifying conditions and limitations, that have not yet been allowed for, come in to modify the general abstract certitude of our old rules for thrift.

The problem dealt with by Malthus was, that there was not enough grown or produced to feed and clothe all who were likely to get born, at the rate at which the population of the world was increasing. The startling sentence which so shocked the religious and benevolent readers of the first edition of his melancholy work, as to induce him to suppress it in subsequent editions, was to this effect—that there were not covers enough laid at Nature's table for all who wished to sit at and partake from it, nor raw material with looms and factories sufficient to occupy or clothe all who sought supplies or employment.

But now some tell us that the root of all our troubles is over-production; we have wrought for a few years so industriously and with such efficient aid from labor-saving machinery, that we have overstocked the market, have accumulated more than can at present be called for for needful use, and then by stopping the wheels of labor have put it out of the power of very large numbers of persons to earn the means even for the supply of their own pressing wants from these accumulations of products. We are told likewise that, for instance, the shoe and boot manufactories of New England, by working less than half of the year can produce stock enough to furnish the nation for the whole of the year. What are the shoemakers to do with the remainder of their time? How are they to live while doing nothing?

There may be fallacies in some of our sagest maxims, or qualifications to be admitted in principles heretofore held to be unfettered and unembarrassed in their working; or it may be, the explanation of the true causes of the present stagnation and depression has not yet been reached. At any rate, the problem of our times is in many respects a novel one, and those who would wisely deal with it must get out of the ruts of theory.

Boston, July 20, 1876.

EDITOR AMERICAN SOCIALIST:—It is significant of the times that such an able, conservative, and high-toned journal as the *Boston Transcript* should so clearly see that things are amiss in the line of social problems—that all the theories of the past illy fit the present conditions of society; and having stated the case so clearly, how startling is the question, "What are the shoemakers to do under these circumstances!"

Unfortunately, what is said of the shoemakers is true of many occupations. The woolen factories and the cotton factories can both produce in like manner. The furniture business and many other occupations, more especially belonging to New England, are abundantly able to supply the whole country and yet have leisure.

There was a time, when with Malthus, men believed that there was not enough produced for all, and the problem then became how to find a way to produce more. Shoes were wanting to naked feet because they were not produced in sufficient quantities to supply all the feet. Now, shoes are made in such quantities that each person could wear two pairs, and the problem is where to find money to buy them with, and work to earn the money. No wonder that old-fashioned theorists are dumbfounded. They see plenty of shoes and plenty of naked feet, but strange to them the shoes and the feet do not come together, but go wider and wider apart. What does it mean? I answer, it means progress. It means that once, and not a great while ago, the factors of society, the mechanics, the shoemakers, and the whole producing classes had to work all the time from early dawn to evening late, to supply the neeeded wants: to make the plows, the clothing, the houses, the lamps, the stockings, the shoes, until they became drudges, and but one place removed from machines; after which, God be thanked, the ages brought forth machinery to bless man; to help him; to raise him up; to make him manly; to give him leisure to read and write, to study the stars, and to invent still greater labor-saving machinery; to walk forth free, and hold his head erect! A new problem! What shall the shoemaker do when he has leisure? Why, go a-fishing of course, or anywhere else he wants to go. He has got his work done. Where does your servant go when the household work is done? Where she pleases. And if the shoemakers of society can work five hours each day and make shoes enough for all, it is their good luck. Let them have the five other hours that make what is considered a day's-work for self-improvement. Isn't this logic?

Now in all seriousness what prevents such a result? Simply this: the shoemaker does not control his labor, nor his time, nor his reward. When he worked by hand, the more shoes he made the more money he earned, on the average. Now, the more shoes he makes, on the average, the less money he earns. Then the wolf came to his door if he did but little work; now the wolf comes because he has done so much.

Can it not be seen that a new adjustment of labor and capital is needed? I am personally knowing to the fact that the capitalists who furnish stock and labor, and hire many workmen are not reaping any benefit out of this situation of affairs, but would wish it changed. And why? Because they have been obliged to compete with other manufacturers until profits are reduced to nothing, and bad debts come in to finish, and often absorb the whole amount.

The final answer to the problem is, *Labor must control the results of labor. Capital* (which is only another form of labor) *must assist labor;* and if the two are rightly combined, all the world's work, all the world's *necessary* work *can* be done in a few hours in a day, competent rewards guaranteed, and time be left to go a-fishing in.

Does any one want to know how this result can come about? If so, let him study Socialism and see if the Socialists have not got the key that unlocks the very door to go in at.

C.

A MIDSUMMER-DAY'S DREAM.

IT was once my fortune to be engaged during the busy season as an assistant in a large Communistic establishment for canning fruits and vegetables. To safely preserve vast quantities of fresh fruits and green vegetables requires not only skill and experience, but tireless industry and unceasing watchfulness. From the middle of June till the last of September, the products of Nature are brought in constant procession from the fields and gardens to the hands of the fruit-preserver. During these months he may know neither rest nor recreation if he would succeed. He is engaged in a struggle with the sun, and must, of course, be wide awake to compete successfully with one who is up so early in the morning as that luminary. The summer sun brings to the preserving point one after the other in steady succession, peas, strawberries, raspberries, green corn, huckleberries, blackberries, string-beans, lima beans, plums, pears, peaches, tomatoes and quinces. These must be seized and skillfully preserved in the nick of time, or, like opportunity, they are beyond your reach. The loss of a day, in the height of the season, would involve you in countless labors and difficulties. The relaxation of watchfulness for however brief a time is likely to be attended with loss. A portion of the corn of which you put up five thousand cans yesterday was perhaps allowed to lie for a short time in a thick heap. To-day the bulging head of many a can tells of your remissness, and of the subtle chemical change which was wrought in the corn before you reached it. But to my dream.

One day, when excessively wearied with the toils and vigils of the season, I stepped into the room where the cans were packed away after being filled, and threw myself upon an old lounge to snatch a moment's repose. Around me on every side in great pyramidal piles rose the cans filled with different vegetables. I fell to speculating upon their probable destination, and wondering if those who enjoyed them would ever realize the labor it cost to satisfy their vegetarian tastes. While thus engaged I dropped into a doze, and in my dreams I witnessed a strange phenomenon. The cans, which I had seen ranged about me in geometrical piles, seemed to be in a strange turmoil. A curious agitation possessed them, and they were rolling and dancing about the floor with fantastic evolutions and resounding noises. I could not for some time divine the cause of their singular commotion, but was at length enabled to gather from the loud clattering, that a public meeting was about to be held to discuss the question of diet. A very plethoric can of peas that looked as though it were on the point of bursting, having rolled into the chair, called the meeting to order. The din of clashing tin having somewhat subsided, the speaker said that he would open the meeting by stating the grievences of his class in a few words. "Whereas their brethren, the cans in Baltimore, and other places were treated to such delicacies as oysters, lobsters, chickens, and various kinds of meats, *they* had been unceremoniously stuffed with a weak spring vegetable. They had been confined to an exclusively vegetable diet, "and who," said the speaker, waxing excitable and looking more and more like bursting, "can subsist on a vegetable diet!" He was in favor of immediate action. His motto was "In time of *peas* prepare for war."

The prolonged cheering which followed the speaker's exordium had scarcely died away, when a can of corn that had apparently taken great interest in the proceedings, spoke. He heartily agreed with the chairman He wished to disclaim any vegetarian notions, although he was at that moment stuffed with green corn. The cause was a great one, and he would like to burst in it, but as much care had been taken in the preservation of his contents, he feared he should not be able to. He would like to see others exert themselves.

A can filled with catsup here squeaked out in a very biting voice, that he thought his own treatment had been very *uncanny*. The acidity of the speaker I noticed, seemed to please the meeting, and the can of catsup was immediately elected secretary. This little arrangement having been completed, the cans filled with tomatoes next spoke through one of their number. Their case was, if possible, more grievous than that of any of the speakers who had gone before them. They had been filled with a thin, watery fluid very distasteful to them and utterly insufficient to support life. They took high ground. They were opposed to a vegetable diet from principle. It was fit only for children and people who were in their dotage. They demanded a new regimen and felt themselves already *swelling* with indignation and patriotism.

The cans filled with pine-apples next declared that they had had a surfeit of tropical fruits, and they felt that they were pining for a more substantial diet. They offered their services to the cause, though they should be pounded to a jelly for doing so.

The tumblers filled with jelly thought this allusion

to their unfortunate condition unkind, but expressed sympathy with the meeting.

The next speaker concurred heartily in condemning the inadequacy of a vegetable diet. He had himself felt very much *unstrung* of late, which he attributed solely to a diet of string-beans. It was his candid opinion that the welfare of his class demanded a more generous regimen, and he for one would gladly burst into a thousand pieces to further so glorious a cause.

The cans of catsup which had been very disorderly throughout the meeting, here became so violent in their demonstrations of applause that the chairman was obliged to call them to order. But scarcely had order been restored, than the assembly was again thrown into a violent uproar. The cans filled with lima beans, who had appeared very stolid during the entire discussion, gravely inquired, at this stage of the proceedings, what *practical* steps the meeting proposed to take. This had the effect to throw the company into intense excitement. The greatest clattering and confusion ensued, in the midst of which the can of peas, which had acted as chairman, and had shown increasing signs of internal excitement as the meeting progressed, burst with a tremendous report!

My dream faded into sudden consciousness, and I awoke with a start. One of the cans on the top of the pile nearest my head had fallen to the floor, but otherwise the aspect of the room remained unchanged. G.

AMERICAN SOCIALIST.

THURSDAY, AUGUST 3, 1876.

☞ *Persons who send us manuscript and desire to have it returned in case it is not published, must in each instance mention at the time it is sent that it is to be returned, and must inclose to us sufficient money to pay return postage. Unless this be done we cannot undertake either to preserve or return it.*

THE LABOR QUESTION.

Among our correspondents are those who write concerning the labor questions which are now assuming such prominence—questions touching the relations of labor and capital, steady employment for the poor, etc. We are ourselves deeply interested in these matters, inasmuch as they have a very important Socialistic bearing, which we shall endeavor to point out. While we hold that no one should be above laboring with his hands for his own support, we do not sympathize with those agitators who are trying to foment a war between laborers and capitalists, believing there is a better way of settling the matter. We do not want to engage in any controversy over such subjects, but will do what good we can by presenting, from time to time, what seem to us the true principles concerning them, in as clear and simple a manner as possible.

The two articles which we give this week, the one from Mr. Nordhoff's pen, the other from a Boston correspondent signing himself C., furnish texts upon which we may comment. Mr. Nordhoff demonstrates that the laborer, being dependent on his daily wage, cannot subsist without the capitalist, until he has saved a surplus from his own earnings sufficient to constitute himself an independent capitalist. Capital befriends the workingman by giving him employment. What would become of the people who labor for their daily bread, if all the capitalists in the country should, by a preconcerted action, refuse to employ them longer? They could earn nothing and would be forced to rob, or steal, or starve, freeze and go naked. If, therefore, they make an indiscriminate war on capital under present circumstances, they but work their own destruction. The influence of the labor agitators is destructive; they present no plan whereby the laborers may sustain themselves without the aid of the capital which they are teaching them to fight. It is true that Mr. Nordhoff's doctrines are only applicable to a state of society in which competism reigns; and that means a godless and selfish state, which can never, by these principles or any other, be made better than a state of cruel orphanage for the weak masses. But while this state of things lasts, we believe, with Mr. Nordhoff, that war of the weak against the strong will only make matters worse.

"Capital is simply accumulated savings." The great fortunes which are now handed down from father to son in the families of the wealthy, were formed, and are now increased, by accumulated savings. But we may ask ourselves whether such enormous accumulations are justifiable? Is it possible for the laboring man to get his rights so long as they exist in the hands of a few? Society being organized on a selfish plan, in which each person is expected to provide for himself on arriving at maturity, it follows that the accumulation of supplies for the necessities of one's self and family is a wise and prudent thing. For, every one is liable to be disabled for a time from procuring necessary supplies, either by sickness, old age, or other casuality; and in such cases, unless he have a surplus on hand, the laborer inevitably suffers want, perhaps to the extent of starvation or freezing. It will be readily admitted that it is wise and justifiable for any man to procure a barrel of flour and a tub of butter as a food supply, even though they may last him several months. It would also be justifiable for a person to accumulate supplies of food and clothing and fuel sufficient for his use during a long period of old age extending over many years. But these articles of food and clothing are of such a perishable nature that they cannot well be preserved so long; and as men have the power by means of the commercial invention called money, to make their accumulation in gold and silver which they can at any time exchange for a certain value of flour, butter, cloth, and coal, it is evidently justifiable and right to make the accumulation take the form of money. And under existing laws and existing selfish forms of society, a man may make his accumulations as large as possible. No other person has a right to say how large they shall be.

The fact on which our correspondent "C." dwells—and it is a very important fact—is that the invention and introduction of labor-saving machinery is constantly lessening the demand for manual labor. It increases manufactures faster than even our rapidly-growing population increases the demand for them. "C." shows that although a working man accomplishes much more by the aid of improved machinery, yet he is paid no more; and the ratio between the increased supply and the old demand is such that he can not get employment at his trade for the whole year. All trades have not arrived at this point. The shoe trade is instanced; but other trades have the same problem yet to meet. It is evident that the wants of mankind can be supplied with much less labor, aided by good machinery, than was required before it was known; and that as invention progresses, machinery will more and more supersede skilled labor. But the capitalists own the machinery and get the increased profits from its use, while it throws many of the laborers out of employment. This is the inevitable result of mechanical progress, under existing arrangements.

These facts force us to change the form of our question, and we have to ask ourselves whether it is possible for the laboring man to secure the comforts he desires, and to which his real worth entitles him, *under the existing system of property-holding, based on the grab-game principle?* On the one hand he is dependent on the capitalist for the employment by which he earns his subsistence, and on the other hand the capitalist is constantly introducing improved machinery which is depriving him of such employment. Evidently something is wrong here. As fast as the necessity of labor for the production of the world's supplies is reduced, the workingman ought to share in the benefit of the reduction. He ought to enjoy leisure for study and improvement, without corresponding loss of income. But this is not accorded him. In the great grab-game of the world the strongest, craftiest, and already rich get the best of every bargain. Now which is the wiser course, for the workingman to fight those who are more fortunate than he in the selfish strife of the grab-game, or to try to get out of the grab-game altogether? That is a fair question and worthy of study. So long as he approves of the grab-game, and encourages it, he has no right to complain of those who make enormous accumulations in it. He would make just such accumulations if he were able. While he remains in the grab-game his best course is, as we said a few weeks ago, and as Mr. Nordhoff shows, to practice such economy and self-control as will enable him to accumulate savings and so in time become a capitalist himself.

But a far better way is to abandon the grab-game altogether—for equity can never dwell in it—and adopt instead, as "C." suggests, some form of Socialism. Many workingmen have already discovered that by coöperation they may give themselves the advantages of capital. Witness the remarkable success of the Rochester foundrymen, mentioned by W. A. H. in another column. Coöperation is an advance, and shows partial results. Communism is the entire escape from selfish ownerships. In it incomes are equitably distributed, and labor equitably shared; all are furnished with comfortable homes; and sure support in health, sickness and old age is guaranteed to each member. Here the strong protect the weak instead of preying on them. Communism, then, is our plan for the reconciliation of labor and capital, and for the reconstruction of society. We believe it is the only effectual plan. It has been thoroughly tried and we know it will work when rightly managed. When all the laboring people form themselves into Communities they will be self-sustaining and independent of the capitalists, who will then be forced either to join the societies or to roll up their sleeves and go to work. Probably they will choose to join and put all they have into the common fund. Then there will be easy times, and leisure for study.

A few days ago the New-York *Sun* copied from the Cincinnati *Enquirer* a sensational paragraph about Victoria C. Woodhull. The gist of it was that Victoria and her sister made their bold entry into New-York as Wall-street brokers, about six years ago, mainly to satisfy a craving for notoriety; that Mrs. Woodhull seized the opportunity to herald herself as a literary woman by starting, in connection with her husband, Col. Blood, *Woodhull and Claflin's Weekly*, which has lately been discontinued; and that she, finding herself now "sick in mind, sick in body, and sick in heart," being also wrought upon by the influence of her mother, has determined to separate herself from Col. Blood, and that she has accordingly sued for a divorce. The writer also asserted that Mrs. Woodhull is sadly illiterate, being "scarcely able to write a grammatical sentence," all that has gone forth over her signature having been written for her.

The next morning the *Sun* contained a letter from Col. Blood in reply, and it was a remarkable reply. After emphasizing the meanness of the writer of the paragraph of the day before, in speaking ill of things beyond his knowledge, and while candidly admitting the fact of the divorce, the Colonel proceeds to give an euthusiastic enlogium on Mrs. Woodhull. He declares that when the world shall come to know the reasons for the divorce it will find no fault with her for procuring it. He wishes to give his testimony to counteract the attempt to damage Mrs. Woodhull; "for I honor and respect her," says he, "above all other women." "I have been her constant companion for eleven years, till last September," he continues; "and I know whereof I speak when I say that there is no one of whom I know any thing by their writings, who has the comprehensive, intellectual grasp of such a variety of subjects as Mrs. Woodhull has." And he concludes with, "God bless Victoria C. Woodhull."

This is decidedly unusual conduct for one in Col. Blood's situation. The usual *rôle* is for each of the parties to a divorce to heap all possible blame and vituperation on the other, in case the affair becomes public. But Mrs. Woodhull seems to really retain Col. Blood's respect, even while she sues for separation from him. She is certainly a remarkable woman.

FISH-CULTURE.

[Editorial Correspondence.]

Rochester, N. Y., July 26, 1876.

If the man who makes two spears of grass grow where only one grew before is a great public benefactor, then the brothers, Seth and Monroe Green of this city, and their co-laborers are worthy of very high praise, for they are making more than two fish grow in many of the streams, ponds, and lakes of our State where a few years ago there was only one. Nor is our own State alone reaping the reward of their labor and skill.

Seth Green started his Caledonia works as a private enterprise. He has been connected with the State fisheries for about eight years. He is now Superintendent, Horatio Seymour, Edward M. Smith and Robert B. Roosevelt, being Commissioners. During the last year 4,580,000 young shad have been hatched by the Commissioners, and put into the Hudson river; 20,000 white fish and 1,322,525 salmon-trout have been distributed to various parts of the State; also 304,010 California salmon, besides the 15,000 sent to neighboring States; 36,000 eels have been put into Buffalo Creek above the Falls of Niagara, for the purpose of observing the result of introducing them into the waters of Lake Erie; about 155,000 young sturgeon have been put into the Hudson river. The works at Caledonia, now owned by the state and under the management of Mr. Green, are in condition to supply all the eggs of the brook trout which may be demanded; and about one million of this desirable fish were ready for distribution last February.

Other States are also enterprising in this direction. California appropriated $5,000 in 1870 and $2,000 in 1872 toward the preservation and improvement of her fisheries. Connecticut has appropriated in all $30,000

for the same objects. Maine has given much attention to the important work of constructing fishways, and has taken some pains to stock her waters with trout, Schoodic, Sacramento and land-locked salmon. Since 1865 Massachusetts has expended $40,000 for the preservation of her fisheries, and has put into her waters for the last eight years from three to eight millions of young shad annually, besides great numbers of trout and other fish. Michigan appropriated for the improvement of her fisheries $15,000 in 1873-4. New Jersey has expended $5,000, Ohio $6,000, Rhode Island $10,000, and Pennsylvania $25,000 for the same object.

The results of these efforts are already very gratifying. Fish have been sold the last year in New-York city at a lower rate than for the previous twenty years. In 1870 the catch of shad at and near Saybrook, Connecticut, was seven times the usual amount, and has steadily increased since. Reports of the increased number of fish come from different sections of the States which have engaged in the business of re-stocking their waters. There is every reason to hope that erelong "good fishing" may be found in the majority of our streams, especially in the northern States. And when it is, let all lovers of this sport and all who buy fish at reduced rates remember Seth Green; for he has done perhaps more than any one else to foster a general interest in the subject of fish-culture, and certainly more than any other one to make it a practical success. W. A. H.

OLD FAILURES AND NEW SUCCESS.

Rochester, N. Y., July 25, 1876.

THIRTY years ago this city was the center and focus of the greatest Socialistic excitement that ever prevailed in this country. Here Conventions were held and Associations projected. Here Brisbane and Leland, Stillman and Greig, and others full of zeal for "the new order of society," found a field "white for the harvest." Twenty thousand persons, the eloquent Leland declared in 1844, was "a low estimate of those ready and willing, nay anxious, to take their place in associative unity," west of the longitude of Rochester in this State. There must have been an equal number of willing and anxious souls east of the Rochester meridian. Nine Associations were contemplated within a radius of fifty miles of this city, and four of them at least—Clarkson, Sodus Bay, Bloomfield and Ontario—were put to the test of actual experiment, with an aggregate membership of over one thousand persons. Their lands had a total area of nearly twenty-five hundred acres, some of which is described as "the best soil in the world." They had water-power and facilities for varied industries, and in fact many of the conditions deemed essential to success; but still they were all short-lived—ended disastrously to all concerned, and made the very name of Association odious with the public, as the Fourierite lecturers, Allen and Orvis, wrote soon after their collapse. They added: "The unfortunate people who went into these movements in such mad haste have been ridiculed till endurance is no longer possible, and they have slunk away from the sight and knowledge of their neighbors." Doubtless at the present time a more unpromising field for starting an interest in practical Socialism cannot be found than this, which was once "shaking with agitation on this subject." It has been aptly termed "the burnt district."

But if the early enthusiasts, by their ill-considered experiments brought the cause of Socialism into disrepute, it may turn out in the long run for the best. When the Socialistic re-awakening comes—as come it surely must—it is likely to begin its work and carry it on in ways that promise lasting success. People are not likely to again make a mad rush for the heaven of Socialism however fascinatingly pictured. They have learned better, and are quite likely, in many cases, to test first some lower form of the principle of agreement, like that, for instance, which is found in

The Rochester Coöperative Foundry.

For even in this center of "the burnt district"—where the name of Socialism was thirty years ago made so unpopular—there exists a fine example of coöperative industry, which is one phase of Socialism. Nine years ago forty workmen in this city, familiar with the different branches of foundry labor, organized themselves into a coöperative company, with a nominal capital of $35,000, and a *bona fide* capital of $18,000. It has still only forty members, but its actual capital is nearly $100,000; and the increase has mostly come from the profits of the business. The workmen are paid regular wages, such as rule in other foundries; the profits of the company after paying wages and incidental expenses are divided among the stockholders unless they exceed seventeen per cent., in which case the surplus goes to increase the wages of the coöperatives. Thus all are interested in the prosperity of the general business, and this of course increases their industrial efficiency. At first the coöperatives worked twice as hard as they had ever worked for simple wages; but there is less difference now, I am told. No shiftlessness is likely to prevail however, as every one is interested to have his neighbors work well, and is expected to report their short-comings to the Directors, whose duty it is to investigate all charges. The Directors are chosen annually by the coöperatives, each share of stock having a vote. They designate the officers, determine the wages and occupations of all, and have power to expel members. They have also full control of the company's capital, and can even erect buildings without general consultation with the members. With a single exception all are operatives. The company employ about forty additional hands, who, owning no stock, have only a wage interest. These hirelings have sometimes reached the number of eighty.

It is not claimed that there is no friction in the working of such coöperative machinery; that is found in all combinations not absolutely perfect; but it is claimed that the friction is less than in the competive system; and the financial results in the Rochester experiment are certainly such as to command general interest. Forty men have supported themselves and families, and increased their capital from eighteen thousand to one hundred thousand dollars in nine years! Here is a solution of the Labor-Capital question. The laborers have become capitalists without changing their occupation.

W. A. H.

STRANGE THINGS

WHICH HAVE HAPPENED TO PEOPLE I KNOW.

I.

BY TIRZAH C. MILLER.

THE stories which I shall relate in this and succeeding chapters are veracities. I had them from the lips of persons whom I know to be as truthful as it is possible for beings in our limited stage of progression to be. I do not propose to account for them naturally, philosophically or spiritually. They belong to that class of incidents continually occurring in this world, which set at defiance all ordinary rules of explanation. I shall merely put them on record for the benefit of those readers of the SOCIALIST who take an interest in facts of this kind. I will begin with a curious, though somewhat common incident which occurred in my own experience about four years ago.

I had promised F. one evening that I would practice De Beriot with him the next morning at half-past nine. I arose oblivious of my engagement, and applied myself to various duties as usual. At length having finished one piece of work, I started for my room at the other end of the house, with my mind intent on another scheme. Passing along thus, perfectly unconscious of any obligation, I had reached the center of the Hall when my steps were as suddenly arrested as though a human hand had lightly, though peremptorily, tapped my shoulder. With lightning rapidity my mind asked itself, "What? Practice at half-past nine! Is it too late?" Turning to the clock, I beheld the pointer sharp upon the hour—not half a minute before or after the appointed time.

The gentleman who tells the following says he has had many similar incidents happen to him:

MR. H.'S STORY.

"When I was first married I taught school in the wing adjoining my house. Four or five days after my first child was born, I was one morning in the busiest part of the opening exercises, when I felt a sudden and unaccountable impulse to go to my wife. I left the class standing and hastened to her room. I found the nurse insensible, the baby on her lap black in the face, and my wife on the bed scarcely able to speak. The wind had suddenly changed, so as to throw the coal-gas into the room in such a way as to endanger their lives, and my coming was just at the right moment."

Here is another from the same:

"I brought up my little Bertie by hand, sleeping with him every night and keeping a cup of milk, a spirit lamp etc., within reach, ready to administer to his needs. One night I started up in my sleep, lighted a match and looked at the boy. He was in a fit. I had heard nothing; but was in time to save him."

The next is quite uncanny, but told in a very straight forward way and is corroborated to me by the other party mentioned as C——:

MISS A.'S STORY.

Two years ago this summer I went to my room at 10 o'clock one forenoon to change my dress. I took a clean starched calico dress from my closet and after putting it on, I took a handkerchief from my box and shaking it out from one corner tried to put it in my pocket; but I found the pocket ironed down so flat and smooth, and so stuck together by the starch that I could not get my hand in. I took both hands and pulled the sides apart very much as one splits pasteboard, then carefully deposited my handkerchief, and left the room. When I got about half way down stairs I felt something strike my knee, though no one was near, and putting my hand in my pocket I drew out the oddest, most antiquated knife I ever saw. It had originally possessed four blades; but three were broken entirely off and the fourth was very singular, being ground down to a short, thin point. For two days I carried that knife asking every one I met who the owner could be. At last O——, seeing it, said he recognized it as belonging to C——. I went immediately to C—— and holding it out I said, 'Is this your knife?' C—— was so transfixed with amazement that he gazed at me for an instant with mouth and eyes agape. Recovering himself he exclaimed, 'Where did *you* get that knife?' 'I should like to know myself,' I said, and then told him all I knew about it. While I was talking great drops of perspiration appeared on his brow. Now hear this: C—— said that at the same hour that I was changing my dress he was at work in the Seminary—a building about two hundred feet from the one in which was my room—stuffing birds, and was *using that very knife!* He put it down on the bench to use another tool; but on reaching out his hand for it, not three minutes afterward, it *was gone!* The most scrutinizing search proved it to have so completely vanished that he felt almost as though it had been spirited away.

J.'S STORY.

"I did not have much faith in family prayers as a regular, mechanical exercise, but as my wife and Mrs. F., who boarded with us, were much in favor of them, I thought it well enough to attend to the ordinance occasionally. Mrs. F. had two children, one a three-year-old, the other an infant. My child was also an infant in arms. One morning when offering prayers, I prayed God especially to save the children from the falling of the ceiling, though that was a catastrophe which I considered as remote as their being struck by lightning. This so scandalized my wife that she gave me quite a Caudle-lecture afterward, thinking that I had said it on purpose to make the exercise appear ridiculous. I told her I said whatever came into my mind without any special intention, and then went away to a room in the wing of the building. I had scarcely reached the door when I heard a tremendous crash and running back found that the whole ceiling of the Library—a very high room—had *fallen to the floor* except one small spot in front of the fire-place under which sat the two nurses with the three children, all unharmed!

I.'S STORY.

Six years ago this month I was living at O., and G——, a beloved uncle, was three hundred miles away. He had long been in delicate health, but at the time of which I write I had received letters informing me that he was quite ill; yet, as he was one of those persons who seemed to have a charmed existence, I had not thought it possible that he could *die*. One night at about two o'clock I was in that curiously negative state between sleeping and waking, which sometimes comes on us, when the door suddenly opened and G—— put in his head with a characteristic turn of the neck, flashed on me a peculiarly radiant, joyous smile, and was gone. The vision was so vivid that I got up and went to the door, not knowing what to think; but all the next forenoon I kept saying to myself, "He is dead, he is dead," and when the afternoon mail came I found that my premonition was only too true.

OF LABOR AND CAPITAL.

[*From Nordhoff's "Politics for Young Americans."*]

The spirit of accumulation—of industry and self-denial—being once aroused in a people, and encouraged by their security in the enjoyment of property, and facility in exchanging their surplus products, which gives them value, it is clear, considering the difference in men—some being weak of body, less persistent, less ingenious, or less self-denying than others—that inevitably some will accumulate less property than others; and that many will, in fact, accumulate nothing, but consume all they produce, and as fast as they produce it.

But in many emergencies of a man's life it is absolutely necessary that he shall have some surplus to start with. Take as an instance the gold-hunters in the early days of California. A multitude of men rushed

to the rich placer diggings, hopeful of speedy fortune; but a large part of them presently discovered that they must eat and drink, and be clothed and sheltered, while they looked for and dug out gold; and not having a surplus sufficient to provide themselves with food, clothing, and shelter in this emergency, what should they do? Die? No; a man who found himself in that situation sought out another who had a surplus, and said to him, Give me food, clothing, and shelter, or the means of getting these, and I will give you my strength and skill, until I have saved by self-denial a surplus sufficient to enable me to prospect and dig on my own account. That is to say, he became a laborer for hire or wages.

Suppose now he could have found no one thus ready to hire him and pay him wages? Suppose every man who had a surplus (this surplus being capital) had laid it away in a strong box, and refused to use it in paying wages for the labor of the man without surplus? Do you not see that the chief sufferer in this case—the only immediate sufferer indeed—would be the man without surplus or capital, and in need of food and other necessaries of life, which he could get only by wages—or theft?

But here you have the whole question of capital and labor; and if any body tells you that there is a necessary and natural antagonism between capital and labor, you may safely set him down as an ignorant man.

Capital is simply accumulated savings. He who has it becomes the enemy of labor only when he hides his capital in an old stocking or a fire-place, or in the ground; when he refuses to make use of it. When he does this we call him a miser, and despise and dislike him, as is but just, for then only he sets up his selfish interest against his fellow-men.

But while property, surplus, or capital is used by its possessors, it is a benefit to the whole mass of those who have no capital, and to whose advantage it is, as in the case of the needy miner, to be able to receive wages for their labor. The more numerous the laboring or non-capitalist class is, the more important to them, you must see, is a large accumulation of capital, for they depend on that to enable them to earn wages, and in their turn, if they will exercise self-denial, to save a surplus; and no one is so seriously injured as the laborer for wages, by any event—be it a war, an unjust law, or a corrupt government—which lessens the safety of accumulations, alarms their owners, and makes them reluctant to venture on new enterprises.

It is therefore fortunate for the less prosperous of mankind that the spirit of accumulation leads those who own property to seek ways in which to use this very property or capital in adding to their stores; *for thus the efforts of the poor, the non-capitalists, are lightened and made more productive for themselves than they otherwise could be.*

Capital is simply accumulated savings. In the United States any laborer may hope to acquire property, if he has health and intelligence, by the exercise of industry and economy; and it is one of the commonest, as well as, to a thoughtful man, one of the most satisfactory experiences, to see a young man, after laboring faithfully for hire for a time, presently begin on his own account, and by and by become, in his turn, the employer of other men's labor as well as his own.

While it will probably, for a long time to come, be necessary as well as advantageous to the mass of men to labor for wages, that country is the most fortunate in which it is the easiest for an industrious and self-denying citizen to lift himself from the condition of a hired man to that of independence, however modest. It is extremely important that neither laws nor customs shall interfere with this change, but that all doors shall be opened for it. For though not one in a thousand of the laborers for wages may choose thus to elevate himself to independence, it adds materially to the contentment and happiness of all to believe that if they chose to do so they might; and that efforts not beyond their power would always open the way to them.

As the accumulated wealth or savings in any country is thus a source of subsistence and a means of advancement, not merely to the individual owners of this wealth, capital, or property, but to the whole population, and especially to that part of it which labors for wages, and *who could not receive wages, if accumulated capital did not exist, or if it were destroyed*, so it may be said without exaggeration that *no part of the community has so vital an interest in the abundance, freedom, and security of capital as those who labor for wages.* For though the individual capitalists may be seriously inconvenienced by events which lessen or make insecure his accumulations, he has still the resources of removing his capital, especially if it consists of money to a more secure place, of withdrawing it, at whatever loss, from enterprises which afford employment by giving the means out of which to pay wages, or, in the final resort, of living upon it without seeking any return for its use. In many of these cases the laborers for hire suffer first and most severely. This you may see in every great panic and business crisis in our country, when those who possess a surplus or capital at once begin to hoard it, and to withdraw it from enterprises; and it seems upon a large scale in such a country as Mexico, where long-continued civil disorders have caused both the hoarding and removal of capital, and where, consequently, though the wealthy live well enough, and even increase their capital, the mass of the people remain in indigence, and find it extremely difficult to achieve more than a hand-to-mouth existence and this though their country has great natural wealth and a fine climate.

Consequently those who assert that capital is the enemy of labor, or who favor unjust laws, arbitrary interference with the course of industry or the use of capital, or a corrupt and wasteful administration of the government—all which are attacks upon capital and its owners—are the worst enemies of the laborers for wages, and injure these precisely in the degree in which the unjust law or wasteful administration discourages or hinders the accumulation of capital.

Hence trades-unions and international societies, when they teach that capital is the foe of labor and that the laborer for wages ought or must always remain a hireling; when in carrying these doctrines into practice, they endeavor to limit the number of hours a laborer shall work, and the number of persons who shall learn a trade; or when they support usury laws, an irredeemable paper currency, and extravagant appropriations by the government for public works—really strike a blow at the comfort and prosperity of the class which labors for wages.

Interference with the free use, circulation, and increase of capital is, aside from its injustice, specially injurious to the non-capitalist class—to those who labor for wages—and to whose advantage it is to be able to accumulate a surplus, and to become by their honest labor, capitalists themselves. For I remind you again that a "capitalist" is not necessarily a man of *great* wealth. The carpenter who owns his chest of tools is to that extent a capitalist: he has a surplus, which he can sell or rent out. The Liverpool match-boy, who called himself a "timber-merchant on a small scale," was not so far wrong: he had goods to sell; and if he owned the matches, he was also a capitalist—to that extent.

CORRESPONDENCE.

[We have hesitated to print the following letter, because it directs attention to subjects which we have thought it our duty to keep out of the AMERICAN SOCIALIST as much as possible. But as we shall on the same account refrain from answering it, and as its terms are so general as to be unobjectionable, we admit it, partly for its own merits, and partly for the occasion which it gives us to say, that our paper is distinct from the Oneida Community, and is not set for the defense of that institution. We wish our correspondents to meet us here as Socialists, seeking the advancement of all forms of Communism and coöperation, and therefore excluding or at least postponing the discussion of such sexual peculiarities as those of the O. C. and the Shakers:

San Francisco, Cal., July, 1876.

ED. AM. SOCIALIST:—I confess that I have little fear but that mankind will ultimately select a much better social system than the present one; I also fear, they will take a much longer time to do it than is necessary. The testimony of the member of the Brook Farm Community reveals one significant fact: That whenever men and women come into close contact, "they will break down the distinctions of marriage." The Shakers have had to adopt a life of celibacy to avoid this difficulty. This may do for a Community but is an evident violation of the laws of nature. What we want is to adopt principles that may become universal. Without intending to assert that the principles of the Oneida Communists are perfect, one could hardly hesitate, if compelled, to choose between them and the Shakers. The O. C. have certainly made an advance step in the interests of humanity if they have avoided the difficulty that disrupts Communities. But while we admit this, we must remember that the rock upon which Communities have been wrecked, has been the impossibility of controlling the love impulse. Do the Oneida Communists give it free vent? I think Nordhoff says that this tendency is sometimes exhibited and has to be corrected in the O. C. We are also indebted to them for a most valuable experiment, that has been the means of throwing more light upon this question than any other made in modern times. We must also admire them for the example they have set of financial success; for the permanent advantages that women enjoy with them over those in isolated households, in many respects.

But while we would willingly make all these concessions and more, we should not lose sight of facts, if there are any, that militate against the principles adopted by the O. C., to govern the relations of the sexes. It is a common thing with most men and women, to have divided preferences, and those who have carefully studied this subject believe that there is an attractive magnetism between some of opposite sexes, while toward others, there is a feeling of repulsion. Physiologists believe that persons of opposite physical characteristics are most apt to continue to love each other. If this is true, does it not indicate that there is still another step above that of complex marriage? I shall be pleased if it can be shown that these objections are not found to be real in practice.

C. B. SMITH.

DEAR EDITOR:—Is not actual practice of coöperation the best way to educate people up to Communism? Is not avoiding labor that we may become more spiritual, or separating the two, like ridding ourselves of the body by suicide that we may become angels? As the spirit finds expression through the body, let the spiritual find expression in labor. When we can put our souls into work, labor will be noble and will elevate mankind.

To do this I submit the following plan:

(*a*) Groups to produce for, and exchange with, each other; and to facilitate this,

(*b*) Warehouses in which to deposit goods.

(*c*) A disinterested Board of Examiners to prize the goods deposited, from an accurate, itemized statement of the cost in labor, material, etc.

(*d*) Bills of credit based upon the deposited productions which would serve as a medium of exchange.

These would at once relieve the individual from all competive contest, as goods would be produced in answer to actual demands and needed material procured, and all buying and selling done through warehouse agents. With wholesale prices for material, and no advertising or agent's bills, or middlemen's and monopolist's tolls, or loss by credit or uncertain sales, both producer and consumer would be benefited.

(*a*) Groups are essential as the warehouse agents could not safely or economically deal with individuals. They would be the best possible school to educate and lead the people up to higher methods.

No credit requiring risk would be given by warehouses to groups, but groups could aid their members at home without risk.

(*b*) Warehouses would be centers to supply and exchange for *all* of the wants of the coöperators, literary and spiritual, as much as commercial business; they would be homes for lecturers and travelers.

(*c*) Unequal pay for labor is as unjust as would be unequal value of money. The chance for unequal pay or profits is the motive that causes speculation. The pay cannot be uniform so long as it is a barter trade between two interested parties and the interest of one is to have it as high as possible and the other as low. To be equal it must be rated by disinterested persons who can have accurate information to guide them.

(d) This would solve the financial problem by ending money monopoly.

The difficulty is to start the movement, but if your Community will open the gate and invite the Shakers and other established Communities to join in the movement I believe that other groups would certainly and swiftly follow—you can readily see that many of the groups would become Communities.

Three things would forward the movement:

1. Presenting the plan in the AMERICAN SOCIALIST.
2. Appeal to the other Communities for a union.
3. A secretary to whom correspondence should be directed.

I am very much in earnest about having the plan put into actual operation and feel that you and Community are in a position where if it merits your attention and aid, that the *needed confidence* will be at once supplied and that others will gladly follow.

Your opinion and criticism would be worth much to me.

Sincerely Yours, W. V. HARDY.

East Concord, Essex Co., Vt.

Binghamton, N., Y., July 29, 1876.

DEAR SIR:—Will you favor me by inserting the following in your paper?

With all who believe that the time has arrived for the inauguration of the Divine Government with men, I solicit correspondence. Communism and coöperation constitute the solution of the problems which now agitate society. Knowing this, I am desirous of opening correspondence with a view to entering at once into such relations as alone can improve the condition of those now in the transition period from the old to the new *régime.*

The transition through which we are passing, debars us from prevailing political, religious and social affiliations, and precludes the possibility of the enjoyment of our boasted "inalienable rights" as citizens of a free government, and leaves us in an utterly disorganized condition, out of which chaos must be formulated the new order.

I especially invite communication from any and all who think that through the operation of the spirit of Love, they are being prepared for the better social life, with a statement of their social and religious sentiments.

I shall be glad to hear from parties in possession of property suitably located for Communistic organizations.

I am preparing for publication a statement of principles, with plan of operations, to be sent free to parties sending their address.

Address all communications, C. R. TEED, M. D.

THE FIRST APPEARANCE OF GIPSIES.—One day, four hundred and fifty years ago, or thereabouts, there knocked at the gates of the City of Lüneburg, on the Elbe, as strange a rabble rout as had ever been seen by German burgher. There were three hundred of them, men and women, accompanied by an extraordinary number of children. They were dusky of skin, with jet-black hair and eyes; they wore strange garments; they were unwashed and dirty even beyond the liberal limits tolerated by the cold-water fearing citizens of Lüneburg; they had with them horses, donkeys, and carts; they were led by two men whom they described as Duke and Count. These two alone were dressed in some kind of splendor, and rode richly-caparisoned horses; they were most courteous in manner; they seemed careful to conciliate; they talked among themselves a strange language, and they understood the language of the country. All they asked was permission to camp for a few days outside the gates. All the Lüneburgers turned out to gaze open-mouthed at these pilgrims, while the Duke and Count told the authorities their tale, which was wild and romantic; even had they invented a story to suit their own objects, no other could so well have enlisted the sympathies of a credulous, kindly, uncritical, and soft-hearted folk. Many years before, they explained, while the tears of penitence stood in the eyes of all but the youngest children, they had been a Christian community, living in orthodoxy, and therefore happiness, in a far-off country known as Egypt. The Lüneburgers had heard of Egypt. Crusades had not been out of fashion more than two hundred years, and people still told of dreadful things done in Egypt as well as in the Holy Land. Egypt, indeed, was about as well known to mediæval Europe as it was to the Israelites under the Judges. The strangers came from Egypt. It was the land of the Phœnix. It was not far from the dominions of Prester John. It was the country of the Saracen and the Infidel. They were then a happy Christian flock. To their valley came the Saracens, an execrable race, worshipping Mahound. Yielding, in an evil hour, to the threats and persecutions of their conquerors, they—here they turned their faces and wept aloud—they abjured Christ. But thereafter they had no rest or peace, and a remorse so deep fell upon their souls that they were fain to arise, leave their homes, and journey to Rome in hope of getting reconciliation with the Church. They were graciously received by the Pope, who promised to admit them back into the fold after seven years of penitential wandering. They had letters of credit from King Sigismund—would the Lüneburgers kindly look at them?—granting safe conduct and recommending them to the safe protection of all honest people. The Lüneburg folk were touched at the recital of so much suffering in a cause so good; they granted the request of the strangers. They allowed them to encamp; they watched in curiosity while the black tents were pitched, the naked babies rolled out on the grass, the donkeys tethered, and the brass kettle slung over the newly kindled fire; then they went home. The next day the strangers visited the town. In the evening a good many things were missed, especially those unconsidered trifles which a housewife may leave about her doorway. Poultry became suddenly scarce; eggs doubled in price; it was rumored that purses had been lost while their owners gazed at the strangers; cherished cups of silver were not to be found. Could it be that these Christian penitents, these remorseful back-sliders, these seekers after holiness, these interesting pilgrims, so gentle of speech, so courteous and humble, were cut-purses and thieves? The next day there remained no longer any doubt about the matter at all, because the gentle strangers were taken in the act, red-handed. While the Lüneburgers took counsel, in their leisurely way, how to meet a case so uncommon, the pilgrims suddenly decamped, leaving nothing behind them but the ashes of their fires and the picked bones of the purloined poultry. Then Dogberry called unto him his brother Verges, and they fell to thanking God that they were rid of knaves. This was the first historical appearance of gipsies. It was a curious place to appear in. The mouth of the Elbe is a long way from Egypt, even if you travel by sea, which does not appear to have been the case; and a journey on land not only would have been infinitely more fatiguing, but would, one would think, have led to some notice on the road before reaching Lüneburg. There however the gipsies certainly are first heard of, and henceforth history has plenty to say about their doings.—*Temple Bar.*

A YOUNGSTER familiarly known as "Pip," aged five, lately enjoyed a day's summering with a party of friends on the shores of one of the lakes of central New York, and on returning home he gave the principal item of news to his affectionate parent on this wise: "O, we saw lots of American eagles, *boiled headed ones!*"

SUMMARY OF NEWS.

HOME.

Dr. McCosh of Princeton College, thinks that inter-collegiate regattas should be abandoned.

In the woman's pavilion at the Philadelphia Exhibition, is a table napkin woven by Queen Victoria, and samples of embroidery by her daughters.

Mr. William E. Baker, of the firm of Grover & Baker, the well-known manufacturers of Sewing-machines, has donated fifty acres of land in Massachusetts, and $50,000 for the establishment of a school of cookery.

The sea-serpent has been seen again, at Coney Island, near New-York. He was from 90 to 100 feet long, with a head like an enormous turtle. About six weeks ago he was in the Red Sea; but we won't say that it was the same one.

A Pittsburgh man has discovered a way of tempering glass so as to make it tough and not easily broken. He makes glass lamp chimneys with which, without injuring them in the least, he can drive a ten-penny nail into a plank.

In Fargo, California, there is a field, the furrows of which are six miles long. In ploughing it, the teams go once across and back between breakfast and dinner, and again between dinner and supper, making a total of twenty-four miles as the day's work.

An emery mine has been discovered near Thurman Station on the Adirondack railroad, about 60 miles north of Troy, N. Y. This has been erroneously stated by some papers, to be the only mine of this kind in the country, there being one at Chester, Mass. on the Boston and Albany R. R. which has been worked for ten or fifteen years. Previous to the opening of the Chester mine, all the emery used in the U. S. was imported.

The steamer *Egypt*, which left New-York for Liverpool on Saturday carried a cargo of beef for the English market. The meat was hung in an ice chest, and it is expected that it will arrive in Liverpool in good condition. This is the first shipment of the kind which has been attempted, and if successful will place American beef in the English markets at 25 per cent. below the present price.

When Baldwin, the man who exposes Spiritualism, was in San Francisco, he claimed to be able to duplicate any phenomenon that could be produced by a spiritual medium, and invited a trial of his powers. Whereupon a man professing to be a medium stepped forth accepting the challenge, and proposing that each should take ten grains of strychnine, claiming that the spirits would preserve him from harm. Baldwin declinedto submit to the test; but it afterwards turned out that the man was not a medium at all, but an habitual strychnine eater who was able to swallow his ten grains without injury.

A party is digging for treasure at the junction of Wood and Fish Creeks, near Oneida Lake. There is a story that a company of British soldiers in pre-revolutionary times were surprised by the enemy in this locality, and obliged to leave in such haste that they left their money behind them. The money was put inside the bore of a cannon, and buried, and the exact spot has been discovered by means of a divining-rod; but it proves, unfortunately, to be a bed of quicksand which thus far has baffled all the efforts of the treasure-seekers. At latest advices they were trying to sink a shaft, in hopes of reaching a solid bottom.

FOREIGN.

Silver has risen five pence per oz. in London.

The national debt of Great Britain has been reduced $320,000,000 during the last eighteen years.

The English House of Commons is discussing the question whether women shall be allowed to practice medicine in that country.

The English steamer Challenger, on her late scientific cruise, traveled 70,000 miles, and made deep sea-soundings to the depth of five miles.

Col. Valentine Baker, who was discharged from the British army, and imprisoned, for insulting a lady in a railway carriage, having served his term in prison, has offered his services to the Turks.

Lake N'yassa, in Central Africa, has lately been surveyed, and found to be 100 miles longer than heretofore supposed. It has a coast line of more than 800 miles, and extends northerly to a point not far from the southern end of Lake Tanganyika.

The largest advertisement on record is on a hill-side in Scotland, and is that of the *Glasgow News*. The name is cut in the turf in letters 40 feet long, and sown with flowers and shrubbery in such a way as to be visible at a great distance. The length of the name is 323 feet.

A patent has lately been issued in England for the manufacture of leather from sea-weed. It is prepared by mixing it with a certain amount of cotton-waste and oil, and is then subjected to a powerful hydraulic pressure, which condenses the fiber, and makes it water-proof and capable of receiving a high polish.

The news from Servia is so entangled that it is useless to attempt to extract from it any exact information. The probability that Russian influence will largely contribute to determine the result, is increasing; and the report that Osman Pasha, one of the best Turkish generals has been defeated and captured by the Montenegrins seems authentic.

The inhabitants of Queensland, Australia, are as much exercised over the matter of Chinese immigration, as are the Californians. Since the discovery of gold in that region, the influx of Mongolians has been such that fears are entertained that they will eventually outnumber the Anglo-Saxon population, and so be able to make local laws to suit themselves.

The English Court has decided that a railroad company is responsible for loss which may ensue to passengers from neglect to run its trains according to schedule time. The delay, however, must be clearly shown to be an act of negligence on the part of the company, and not the result of an unavoidable contingency.

A remarkable, but seemingly well authenticated instance of recovery from drowning lately occurred in Paris. A man who was bathing in one of the public baths on the Seine, got into the water beyond his depth, and remained twenty minutes before he could be rescued. On examination by physicians, life was found not to be hopelessly extinct, and the man was finally resuscitated.

Some leading Jews think that, with broadcloth at $5.00 and upwards per yard, it is time to do away with the traditional custom of rending the garments of mourners at funeral services. According to tradition, this practice began with the patriarch Jacob, and in an age of the world when cloth was not so valuable as now. A Jew-dicious suggestion.

A remonstrance has been presented against the bill before Parliament to restrict the practice of vivisection, which is said to be backed by the unanimous opinion of the entire medical profession of Great Britain. It is claimed that a certain amount of vivisection must be done, at all events, in the ordinary prosecution of the medical profession, and that if it cannot be practiced on animals, men and women will have to be the subjects.

Letters have been received from Stanley, the African explorer, up to April 24th. He has been traveling in the section of country lying between the lakes Victoria and Albert N'yanza, and the region south of these lakes. He has discovered and examined a river 400 miles long flowing into the Victoria N'yanza, which may be considered as the most remote source of the Nile. In either case, whether we consider the river or the lake itself as the true source, the great geographical problem which has perplexed mankind for so many years, may now be considered as definitively solved.

Considerable interest has been excited in France by a recent decision in the case of the Princess Isabeau de Beauveau-Croon. The Princess is a woman of mature age, and great wealth, but of Spiritualistic inclinations, and associates freely with a medium named Stube. Her habits being unsatisfactory to her relatives, an attempt was made eight years ago to have her legally pronounced a lunatic, and put under the care of a guardian. This having failed, a similar effort has again been made by her mother, and with the same result; the court holding that there was nothing in her condition or habits which warranted the verdict of insanity.

M. Mariette, the Egyptian explorer, has recently published a list of 119 names of places which were conquered by Thothmes III., a king of Egypt, who reigned, according to the best authenticated chronology, about 1580 years B. C., or previous to the exodus of the Jews. These names were engraved on the propylon of a temple at Karnak, and were the names of towns in the country afterward occupied by the Jews, and now called Palestine. Lieut. Conder, the officer in command of the English surveying expedition in Palestine, has examined this list, and has been able to identify the sites of 88 out of the 119 names in M. Mariette's list; the remainder being in that part of Palestine yet unsurveyed. The names by which these localities are known at the present day, so nearly resemble those discovered by M. Mariette as to leave no doubt of their identity, and illustrate the wonderful permanence of such things in the East. The dialect is not Jewish, or Arabic, but Phœnician, or Aramaic, being that of the inhabitants who were driven out by the Jews, but whose nomenclature has been retained through all subsequent changes of nationality.

ANSWERS TO CORRESPONDENTS.

"I read in one of the great New-York dailies that the use of ice-water has a very pernicious effect upon the system; more especially upon the teeth: that drinking ice-water freely is as bad as drinking brandy; and more to the same effect. How much can we accept of such sweeping statements?"

About as much as you can of *any* sweeping statement. We have noticed the article in question. We might say in regard to it that it has a basis, a sub-stratum of truth with a super-structure of exaggeration and rhetorical flourish. There is no question but that an excessive or even an immoderate use of ice-water is a bad habit. The same is true of any kind of drinking. The temperature of "ice-water" so called, is usually considerably above 32° as it is drawn from the "cooler," usually about 40° to 50° Fah. So that the denunciations which are based upon drinking water at 32° are a little weak. The writer is evidently riding a hobby.

"I see that a certain Dr. Wilson has announced that diphtheria is caused by the use of kerosene. That it only prevails in families where kerosene is used, and that it was unknown before the discovery of petroleum. What do you say to all this?"

Not much, except that it is probably a full-blown fiction. We do not know who "Doctor Wilson" is who makes such a statement, and it would make but little difference if we did. Diphtheria has prevailed in different parts of the world as an epidemic from a remote period. It appeared in this country long before the discovery of petroleum. That it prevails in houses where kerosene is used, we can easily understand when we compare the price of city gas with kerosene oil. We think this story must be a "gas bill." Try again.

A friend writes as follows: "Twice this summer I have noticed that immediately after a smart rain a certain portion of the road was swarming with little black toads. Some folks imagine that they 'rained down,' but the fact that they appeared twice in the same region, and *no where else*, makes this theory incredible; even if it were not absurd upon the face of it. Why should the clouds drop toads just at that spot and not every-where? I imagined at first that the little hoppers must have come up from the 'Lake' under some inducement created by the showers; but on tracing them in that direction I found that their numbers thinned out, till there were no signs of them at the lake-shore. Then I went up and down the road and found the toads jumping in the ditches on each side as far as I traced them. But the ditches are always dry except after a shower. On the whole I concluded that the ditches must be the nests where the toads were hatched. But where are the parent toads? When and why do they leave their eggs in the ditches? What have the showers to do with the hatching? Let us have light, so that we may not try any longer to believe that toads 'rain down.'"

Ans.—Toads, like frogs, are always hatched in the water, where the eggs are deposited in great numbers early in the spring by the female, who takes no further care of her young, but leaves them to their fate—and the fishes. The spot usually selected is some stagnant pool, or the marshy edge of a pond or lake. In about eight weeks the young toads emerge from their tadpole state, drop their tails, and change at once from herbivora to carnivora. Being tender and unaccustomed to the heat of the sun they leave the water and hide themselves in shady nooks, dry ditches, long grass, and under stones during the day, coming out at night to seek their food. After a rain they often suddenly appear in myriads to enjoy the moist air, and to feed upon the worms and insects which swarm out in the roads and paths. As the young toads increase in size they excavate shallow pits in which they lie half concealed watching for any luckless fly or ant that may happen near. Although often appearing in great numbers together they are solitary in their habits, not gregarious: have nothing in common. Each lives by himself, "like a toad in a hole."

Advertisements.

SOCIALISTIC LITERATURE.

The following publications will be sent from the office of the AMERICAN SOCIALIST by mail, post-paid, on receipt of the price:

HISTORY OF

AMERICAN SOCIALISMS.

BY JOHN HUMPHREY NOYES.

This handsome volume gives a clear account of the Communistic experiments of the past, showing the causes of their success or failure. It describes Owen's Community, Collins' Community, Ballou's Community, the French School and the Enthusiasts of 1843, the Fourier Phalanxes, Brook Farm, Modern Times, the Broctonian Respirationists, the Rappites, the Zoarites, the Shakers, the Oneida Community, etc., etc.

This book is the first attempt to apply the principles of Induction to Socialism. Every one interested in the social issues that are coming should read it.

Few books more interesting than this have been published in this country. * * * Mr. Noyes's history has the advantage of dealing in a vigorous and lucid style with what is itself of intrinsic interest. * * * He points out the difference between the Owenites and Fourierites—the Revivalists and Socialists—the Bible men and the Liberals or Infidels, with remarkable discrimination and vigor.—*N. Y. Weekly Times.*

A remarkable book, both in its subject-matter and in its treatment. It is the first and only attempt, with which we are acquainted, to give a history of American Socialistic movements. * * * Students of Social Science will find in Mr. Noyes's book altogether the best, if not the only, historical compend on the subject. In fact, the book and its author are themselves psychological studies.—*Independent.*

A more interesting record can hardly be conceived. * * * It is a valuable contribution to the social and religious history of our country, and gives important information that may be looked for in vain elsewhere. —*Hearth and Home.*

The History of American Socialisms
Is a volume of 678 pages, on heavy tinted paper, bound in cloth. Price, $3.00.

SALVATION FROM SIN, THE END OF Christian Faith. By John Humphrey Noyes. An 8vo pamphlet of 48 pages. Price, 25 cts. per single copy, or $2.00 per dozen.

DIXON AND HIS COPYISTS: a Criticism of the Accounts of the Oneida Community in "New America," "Spiritual Wives," and kindred publications. By John Humphrey Noyes. Price, 25 cts.

SCIENTIFIC PROPAGATION. By John Humphrey Noyes. An 8vo pamphlet of 32 pages. Price, 25 cts.

ONEIDA COMMUNITY COOKING, or a dinner without meat. By Harriet H. Skinner. Price, 25 cts.

HAND-BOOK OF THE ONEIDA COMMUNITY: Containing a Brief Sketch of its Present Condition, Internal Economy and Leading Principles. Price, 25 cts.

The five pamphlets—"Salvation from Sin," "Dixon and his Copyists," "Hand-Book of the Oneida Community," "Scientific Propagation," and "Oneida Community Cooking," will be sent to a single address on the receipt of $1.00.

BACK VOLUMES OF THE "ONEIDA Circular" unbound. Price, $2.00 per volume.

HOME TALKS. By John Humphrey Noyes. 358 pages, 12mo. Price, $1.50.

Invaluable to students of Social and Religious Science. Reveals the afflatus of New Testament Christianity, and the conditions of successful Christian Communism. Tells how to get a pure heart, live a pure life, and prepare individuals for social organization on the largest scale. Sent post-paid on receipt of price.

☞MESSRS. TRUBNER & COMPANY, *Booksellers, 57 and 59 Ludgate Hill, London, have the "History of American Socialisms," the "Trapper's Guide," and the "Hand-Book of the O. C.," for sale. They will receive subscriptions for the* AMERICAN SOCIALIST *and other publications of the Oneida Community.*

Address, AMERICAN SOCIALIST,
Oneida, N. Y.

WRIGHT'S PRINCIPIA.

(Third Edition.)

BOOK I. INTRODUCTION to the study. Philosophy of society, &c. Regular Cloth, 1.25; Flexible, 75 cts.

BOOK II. PRECINCT; state, county, township, city, &c. Flexible Muslin, 75 cts.

BOOK III. NATION; International affairs, Relations to mankind, &c. Flexible Muslin, 75 cts.

BOOK IV. CORPORATION; societies, cliques, parties, &c., and new voluntary societies for the civil government of their own members. Flexible 75 cts.

BOOK V. LIMITED COMMUNISM; viz., of labors and incomes, but not of capital nor sex. Regular cloth, 85 cts.; Flexible, 60 cts.

PRINCIPIA OF POLITICAL SCIENCE, being the first four books in one vol. Turkey Morocco, Gilt Edge, &c., $6.00; Regular Cloth, 2.75.

PRINCIPIA OF SOCIAL SCIENCE, being all five of the books in one vol. Turkey Morocco, Gilt Edge, $6.50; Regular Cloth, 3.00.

A full analysis, 130 notices, terms &c., sent free. Liberal terms with booksellers, canvassers, editors, and with educators, &c. Discount 20 per cent. to ministers. Address,

R. J. WRIGHT,
Tacony, Sub. P. O.,
Philadelphia.

Ye Wallingford Printing Companie,
YE CENTENNIAL

JOB PRINTERS.

YE aforefaid printeth for ye Manufacturer ye Illuſtrated Catalogue and Bindeth ye ſame, alſo maketh ye Electrotypes, and doeth a goodlie buſiness in making

BLANKE BOOKS, AND JOB BINDING,

In ye Towne of Wallingford,
which is in ye Province of Connecticutt.

Advertisements.

PAINTING.

The Ingersoll Ready Mixed Paints are manufactured by the Patron's Paint Company, and sold, freight paid, at full trade discounts. It is an absolutely pure article, and gives great satisfaction all over the country. It is to the interest of all about painting to write and have sent free their book, "*Every one his own Painter.*" It will save much money whether you buy their paint or not. The address is 259, Front Street, New York.

—*Farmer's Friend.*

Centennial Exhibition,

PHILADELPHIA, PA.

THIS GREAT INTERNATIONAL EXHIBITION, DESIGNED TO COMMEMORATE THE ONE HUNDREDTH ANNIVERSARY OF AMERICAN INDEPENDENCE, OPENED MAY 10th, AND WILL CLOSE NOVEMBER 10th, 1876. All the Nations of the world and all the States and Territories of the Union are participating in this wonderful demonstration, bringing together the most comprehensive collection of art treasures, mechanical inventions, scientific discoveries, manufacturing achievements, mineral specimens, and agricultural products ever exhibited. The grounds devoted to the Exhibition are situated on the line of the Pennsylvania Railroad and embrace four hundred and fifty acres of Fairmount Park, all highly improved and ornamented, on which are erected the largest buildings ever constructed,—five of these covering an area of fifty acres and costing $5,000,000. The total number of buildings erected for the purposes of the Exhibition is near two hundred. During the thirty days immediately following the opening of the Exhibition a million and a quarter of people visited it.

THE PENNSYLVANIA RAILROAD,

The Great Trunk Line
AND
FAST MAIL ROUTE OF THE UNITED STATES,

is the most direct, convenient, and economical way of reaching Philadelphia and this great Exhibition from all sections of the country. Its trains to and from Philadelphia will pass through a GRAND CENTENNIAL DEPOT, which the Company have erected at the Main Entrance to the Exhibition Grounds for the accommodation of passengers who wish to stop at, or start from the numerous large hotels contiguous to this station and the Exhibition,—a convenience of the greatest value to visitors, and afforded exclusively by the Pennsylvania Railroad, which is THE ONLY LINE RUNNING DIRECT TO THE CENTENNIAL BUILDINGS. Excursion trains will also stop at the Encampment of the Patrons of Husbandry, at Elm Station on the road.

THE PENNSYLVANIA RAILROAD IS THE GRANDEST RAILWAY ORGANIZATION IN THE WORLD. IT CONTROLS SEVEN THOUSAND MILES OF ROADWAY, FORMING CONTINUOUS LINES TO PHILADELPHIA, NEW-YORK, BALTIMORE AND WASHINGTON, OVER WHICH LUXURIOUS DAY AND NIGHT CARS ARE RUN FROM CHICAGO, ST. LOUIS, LOUISVILLE, CINCINNATI, INDIANAPOLIS, COLUMBUS, TOLEDO, CLEVELAND, AND ERIE, WITHOUT CHANGE.

Its main line is laid with double and third tracks of heavy steel rails upon a deep bed of broken stone ballast, and its bridges are all of iron or stone. Its passenger-trains are equipped with every known improvement for comfort and safety, and are run at faster speed for greater distances than the trains of any line on the continent. The Company has largely increased its equipment for Centennial travel, and will be prepared to build in its own shops locomotives and passenger-cars at short notice sufficient to fully accommodate any extra demand. The unequaled resources at the command of the Company guarantee the most perfect accommodations for all its patrons during the Centennial Exhibition.

THE MAGNIFICENT SCENERY for which the Pennsylvania Railroad is so justly celebrated presents to the traveler over its perfect roadway an ever-changing panorama of river, mountain, and landscape views unequaled in America.

THE EATING-STATIONS on this line are unsurpassed. Meals will be furnished at suitable hours and ample time allowed for enjoying them.

EXCURSION TICKETS, at reduced rates, will be sold at all principal Railroad Ticket Offices in the West, North-west, and South-west.

BE SURE THAT YOUR TICKETS READ *Via* THE GREAT PENNSYLVANIA ROUTE TO THE CENTENNIAL.

FRANK THOMSON, *General Manager.* D. M. BOYD, JR., *Gen'l Pass'r Agent.*

Important to Persons Visiting New York or the Centennial.

The GRAND UNION HOTEL, New-York, opposite the Grand Central Depot, has over 350 elegantly furnished rooms. Elevator, steam, and all improvements. European plan. Carriage hire is saved, as baggage is taken to and from the depot free. The restaurants supplied with the best. Guests can live better for less money at the Grand Union than at any other first-class hotel. Stages and cars pass the Hotel constantly to all parts of the city, and to Philadelphia Depot.

KELLY & SMITH,

Manufacturers of a superior article of **Graham Flour**—a pure **Wheat Meal.** Send for samples and price, to

131 North Water-st., ROCHESTER, N. Y.

The American News Co.

119 NASSAU STREET,
New-York city,
are Agents for supplying the
AMERICAN SOCIALIST
to the general News Trade.
Ask your Newsdealer for sample copies.

Advertisements.

A NEW AND UNIQUE BOOK.

WALKING as a FINE ART.

FOOT NOTES; OR WALKING AS a Fine Art. By Alfred Barron. Large 16mo, 330 pages. Cloth, $1.50.

PRESS NOTICES.

"One of the most charming and fascinating volumes published in the country since the death of Thoreau."—*Boston Transcript.* A bit of rural gossip worthy the pen of Ik. Marvel."—*N. Y. Evening Post.* "A racy and suggestive book, capital reading for a winter evening by the hearth-fire."—*Boston Advertizer.* "Bright and sparkling, without any somber lining."—*Suffolk Co. Journal.* "A uniquely interesting volume."—*Boston Times.*

Sent post-paid on receipt of price.

Published by the

WALLINGFORD PRINTING CO.
WALLINGFORD, CONN.

For sale by A. Williams & Co., 283 Washington Street, Boston; Charles T. Dillingham, 678 Broadway, New-York, and by booksellers generally.

FIRST-CLASS

NEW YORK RESTAURANT.

Situated almost opposite the new Post Office in New York city is a first-class RESTAURANT, where every article to be found in the market, and of the finest quality, is served up. We use the fruits and vegetables prepared by the Oneida Community. Prices very reasonable.

NASH & CROOK, Proprietors.
39 and 40 Park Row, New-York.

THE

TURKISH BATH ADVOCATE

☞*Needs to be seen to be appreciated.*☜
ONLY FIFTY CENTS PER YEAR.

THE ADVOCATE is a handsome and interesting 8-page monthly. Send two 3-cent stamps, when a copy will be mailed to you, or on receipt of 50 cents THE ADVOCATE will be sent one year free of postage. Make a note of it.

THE ADVOCATE was established in Sept., 1875; has 30 able contributors; a circulation of over 15,000 (fifteen thousand) copies, is a novelty in the way of newspaper publications, as it is issued simultaneously from 100 different cities, and has a general circulation all over the country, more especially in the North, East, Middle States, the New and the Far West, as well as the Canadas. Advertisers should make a note of this.

☞Energetic business men who desire to secure the patronage of ONE THOUSAND persons whose addresses they may have, and enterprising Newsdealers desirious of obtaining for sale each month ONE HUNDRED COPIES FREE, will address,

W. O. HUCKETT, Publisher,
No. 6 Missouri Avenue, KANSAS CITY, MO.

HYGIENIC HOTEL,

13 & 15 Laight-st., New-York city.

This well-known house is convenient of access from all parts of the city, six lines of horse-cars passing near the door.

The table is supplied with the best kinds of food, healthfully prepared, special attention being paid to breads, fruits, farinaceous foods, vegetables, etc.

This house is noted for its pleasant parlors, and the cheerful, home-like feeling that prevails.

Connected with the Hotel are Turkish Baths, the Swedish Movement Cure, Electric Baths, etc.
Circulars free.

WOOD & HOLBROOK, Proprietors.

MACHINE TWIST
AND
SEWING SILKS.

The Oneida Community has conscientiously endeavored, during the last ten years, to make an article of Machine Twist that should be excelled by none in the market; their efforts have been crowned with success, so that their Machine Twist and Sewing Silk now stands unrivaled in the United States and probably in the World.

They make also a full assortment of 100 and 50 Yards Silk, in all colors, intended for the Family trade.

Descriptive Price List sent on application.

Address, Oneida Community,
Oneida, N. Y.

Improved Lathe Chucks,

Universal and Independent,

All sizes, from six to thirty inches diameter. Superior material and workmanship, and pronounced by mechanics who have used them, to be the best Chuck in the market.

Manufactured by
Oneida Community, Oneida, N. Y.

Advertisements.

THE ECLECTIC AND PEACEMAKER.

PUBLISHED MONTHLY.

Peace between Capital and Labor, Science and Religion, the Old and the New.

The special object of this periodical will be to aid in the discovery and development of true Social Science. It will be used largely, at present, as a means of communication between those persons who show a disposition to interest themselves in the project of organizing societies that shall embrace the most desirable features of the existing Integral Associations and Combined Homes. We shall ever "Seek first the Kingdom of Heaven;" believing that permanent integral association is only possible upon a genuine religious basis.

The paper will be the organ of a society now preparing for one or more practical experimcnts in association.

TERMS.—One year, 50 cents; six months, 25 cents. Single copies, 5 cents.

SAMUEL LEAVITT, Publisher & Editor.
178 Greenwich St., New-York.

MILLER'S BATH HOTEL. Only $2.50 per day. 39 & 41 *West 26th-st., New-York.*

The Wallingford Turkish Bath

Cures Fever and Ague, Rheumatism, Dumb Ague, etc.

Send Stamp for Bulletin to
THE WALLINGFORD PRINTING CO.
WALLINGFORD, CONN.

The Oneida Community
TURKISH BATH.

Single Tickets, ... Fifty Cents.
Tickets, per dozen, . . Five Dollars.
Address, H. W. BURNHAM, MANAGER.
Oneida, N. Y.

Turkish Baths,

81 and 83 Columbia Heights,
CHAS. H. SHEPARD. M.D. BROOKLYN

Send Stamp for "The Turkish Bath Illustrated."

WANTED TO PURCHASE—A complete copy of the *Harbinger*, the *Phalanx*, or other Association serial of the olden time. Address, with full particulars and price,

R. J. WRIGHT,
Tacony P. O., Philadelphia.

IMPROVED STOCK.

Ayrshires and Holsteins,

whose pedigrees trace to direct importation and are recorded in the Herd-Books; also Ayrshire and Holstein Grades.

Address,
COMMUNITY FARM, Oneida, N. Y.

THE TRAPPER'S GUIDE: a Manual of Instructions for capturing Fur-bearing Animals. By S. Newhouse. Third edition: with New Narratives and Illustrations. 215 pages, 8vo. Price, bound in cloth, $1.50. Address,

AMERICAN SOCIALIST, Oneida, N. Y.

Land, Loan and Intelligence Office
OF
M. Lafayette Worden,

In the *beautiful*, young and growing City of

VINELAND, N. J.

Faithful attention given to any kind of business: Buying, Selling, Renting, Loaning & Collecting reasonably done.

O. C. Silks and Cheap Threads, also Wheeler & Wilson's Sewing-Machines, for sale.

Address, with stamp, Box 572.

THE NEWHOUSE STEEL TRAP,

Universally known to be the best Trap in the World, and the only Trap made which always holds what it catches. Made in eight sizes, adapted to the capturing of all kinds of animals, from the House Rat to the Grizzly Bear.

Manufactured solely by
ONEIDA COMMUNITY, Oneida, N. Y.

Dunn's Patent
Measuring and Testing Machines.

These Machines are used for measuring the length and testing the strength of all kinds of Silk, Linen, Cotton and Woolen Spool Threads. Every dealer who uses Spool Threads, and every manufacturer of Clothing, Boots and Shoes, &c., should have one of these Machines, if they wish to make sure in purchasing Threads that they are getting what they pay for. One of these Machines will save many times its cost in a single year.

Manufactured by
ONEIDA COMMUNITY, Oneida, N. Y.